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Editors: W. Emmett Small, Helen Todd

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## THE WISDOM OF THE HEART\*

The main accomplishments of Katherine Tingley's life are well reported in Emmett A. Greenwalt's *California Utopia, Point Loma: 1897-1942*, not only as leader of the Theosophical Society (Point Loma), but as a forevisioner and practical exponent of things to come: in sound principles of education, in commanding work for world peace, in a plea for prison reform and for abolishment of capital punishment, in her fearless stand for moral and ethical principles. In all these areas, regarded then as largely innovative, voices today alert to deeper values are speaking out.

But perhaps greater comprehension is yet needed of that inner force which was the motivating power behind all Katherine Tingley's acts. That inner force, she declared, was the ancient wisdom, the Theosophy of the ages, inherent in the very fabric of cosmic being. On this she spoke with eloquence, with courage, and with a constancy that was unwavering. Her ringing voice pleaded for a universal brotherhood of humanity, a universal love and understanding based not merely on feeling but on a deep and abiding philosophy which affirms that all peoples, all individuals, are united in that Divine Mystery which is the root and essence of ALL. This was the basic principle of the Theosophical Society which she headed so outstandingly for some thirty-three years and which drew to the theosophical ranks ardent and devoted followers. In her they recognized one who nobly led, who exemplified in the sweep and execution of program those qualities of leadership that caught the imagination of varied but stalwart and independent minds as well as devoted and loving hearts. It was the wisdom of universality that drew from them this response, a driving irresistible force that spoke to both heart and mind and told them here was something worth living for, something the world needs, sound and true and lasting because based on the Theosophia of the ages, both cosmic and human. Here was Truth, as near as human mind and heart can reach to, spoken in words understandable to child and adult and translated into practical action.

But Katherine Tingley's work lay beyond the confines of a theosophical organization. It reached out to touch that universal theosophical Movement to which many are allied though perhaps unknown to themselves. Her words inspired recognition of an inner beauty, what she would call the light of the soul. She

spoke to the heart of the people, overleaping biases of religious beliefs, predilections or ingrained parochial tradition, to reach what is quintessential to the very heart of Being itself.

Katherine Tingley who lived the first fifty years of her life in the last century was able to understand its problems; and living in the next three decades of the 20th century she was able to do something about those problems, to expose their causes and offer a cure. What she accomplished, as we look back on those crowded years, amounts to a challenge, an adjuration, a veritable invocation to all that is highest and spiritual in man to so fill his everyday duties that the inner light to which she appealed will shine and illumine his every action.

In Theosophy, she declared, we find the solution of all the problems that vex the sober thinking mind. It points the way to the right treatment of the down-trodden and outcast of humanity, and it offers the real remedies for poverty, vice and crime. It shows the fallacy of war, for which the only cure are regeneration and the application of universal ideals. It declares that unbrotherliness is the insanity of the age; that ethics are rooted in the universe; that we are responsible for all our thoughts and actions and reap only what we sow; that death has a beauty we can learn to understand, and that life after life brings that needed renewal and opportunity for growth which can see the realization of our highest hopes.

Her philosophy urges a practice in action. There is no need, she pleads, to live in the lesser self. Dare to be your greater Self. It does not take a lifetime, it does not take a year, for a man to discover the god within himself. If he has the courage to face the issues he may find it in a moment of time. That moment can bring revelation, a linking of oneself to a divine and

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There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onward, there is reward past all telling, the power to bless and serve humanity. For those who fail there are other lives in which success may come.

—H. P. BLAVATSKY

\*Compiler's Preface to *The Wisdom of the Heart: Katherine Tingley Speaks*, soft bound, 168 pages, \$5.75, Point Loma Publications, Inc., San Diego, California 92109.

greater consciousness. There is an immediacy in this that brooks no hesitation or faltering, but seizes upon and makes part of one's own being that indefinable something to which we aspire. Words cannot express it. Only the silence fully speaks. Only the wisdom of the heart can hear and feel and realize.—These were the commandments, we might say, Katherine Tingley uttered.

Fifty years have passed. The world is more ready now to understand. Those who knew Katherine Tingley well will read these pages, we feel, with sound renewal. Those who have not known her or perhaps have misunderstood her have here the opportunity for new perceptions and wiser assessment. Here she speaks—not only for her time, but for today, and for the centuries to come. Listen!

W. EMMETT SMALL

## WHO IS THIS JESUS?

THE RT. REV., FRANCIS ERIC BLOY, D.D., S.T.D.

The following was written as a Foreword to the third edition of G. de Purucker's *Clothed With the Sun: The Mystery-Tale of Jesus the Avatâra*, published by Point Loma Publications, Inc. in 1976. It appeared also in *The Eclectic Theosophist*, No. 35, July 15, 1976, and is here reprinted for the benefit of new subscribers and in harmony with the approaching winter solstice season.—Eds.

In each of the three synoptic gospels of the New Testament there is a remarkably profound story of the Master Jesus and his closest disciples being caught in a storm on the lake of Galilee. As so often happens on inland bodies of water, the storm hit with little or no warning. The Master himself was asleep in the stern of the little skiff, and as the waters began to rage and swell his disciples were filled with terror. Disaster seemed imminent and there was only one recourse open to them, and that was to awaken Jesus and see if he could do something to save them from drowning. This they did, and the Master stilled the howling wind and the boiling sea and calmed the terror in each man's mind and heart.

When peace had again been restored and the welcoming shoreline came into view, the disciples quietly asked among themselves "Who is this, that even the winds and the sea obey him?"

Their question is a perennial one. In every generation since his advent men have raised it. Who is this Jesus? Is he nothing more than a myth, a pious figment of group imagination? Is he a fantasy, a tale retold again and again in man's spiritual history to satisfy a longing?

With characteristic erudition and insight Dr. G. de Purucker has in this little book a profound answer for the students of the ancient mysteries. He assures the reader that Jesus is more than myth, something more than pious fantasy, something more than a familiar tale retold. The Master, affirms Dr. de Purucker, is an Avatâra, a superb manifestation of the Living Reality

which is at the heart and center of all creation, and therefore at the core of every human being.

Alas, this Cosmic Christ is too often asleep within the little boat which is man's self, as the storms and circumstances of life greatly threaten. If such should be the case with the reader, then may the following exposition stimulate within you a sincere desire to cause the Christ within to be awakened, so that the Master will calm all fears, all anxieties, all doubts, and cause your little boat to proceed on its true course on the great waters of life, till in that good time, you, with all the journeying hosts, will come to those unspeakable joys which await the Sons of God.

## WHAT IS THE 'DAILY INITIATION?'

WILLIAM QUAN JUDGE

The following is an extract from "The Stream of Thought and Queries" in *The Path*, September 1889, signed by Hadji Erinn, a pen-name for W. Q. Judge, and most recently reprinted in the William Q. Judge Series, No. 28, of booklets issued by The Theosophy Company of Los Angeles.—Eds.

It is supposed by some that initiation is always and in every case a set and solemn occasion for which the candidate is prepared and notified of in advance. While there are some initiations surrounded by such solemnities as these, the daily one, without success in which no aspirant will ever have the chance to try for those that are higher, comes to the disciple with almost each moment. It is met in our relations with our fellows, and in the effects upon us of all the circumstances of life. And if we fail in these, we never get to the point where greater ones are offered. If we cannot bear momentary defeat, or if a chance word that strikes our self-love finds us unprepared, or if we give way to the desire to harshly judge others, or if we remain in ignorance of some of our most apparent faults, we do not build up that knowledge and strength imperatively demanded from whoever is to be master of nature.

It is in the life of everyone to have a moment of choice, but that moment is not set for any particular day. It is the sum total of all days; and it may be put off until the day of death, and then it is beyond our power, for the choice has then been fixed by all the acts and thoughts of the lifetime. We are self-doomed at that hour to just the sort of life, body, environment, and tendencies which will best carry out our karma. This is a thing solemn enough, and one that makes the 'daily initiation' of the very greatest importance to each earnest student. But all of this has been said before, and it is a pity that students persist in ignoring the good advice they receive.

Do you think that if a Master accepted you he would put you to some strange test? No, he would not, but simply permitting the small events of your life to have their course, the result would determine your standing. *It may be a child's school, but it takes a man to go through it.*

—HADJI ERINN

## THE GREATEST ADVENTURE IN LIFE

ELSIE BENJAMIN

The following is reprinted from Corresponding Fellows Lodge *Bulletin*, No. 386, Oct. 1978. The opening paragraph reads: "Christine Wills (Woking, Surrey), asks (in our last *Bul.* for Sept.) questions that are bound to concern each of us at some time in our lives: What does Theosophy think about cremation? Bodies being removed straight away to Chapel of Rest? Can those who have passed on watch us, or are they too busy with their own program of rest or duty?" Mrs. Benjamin replies:—Eds.

We take cremation first, remembering that 'Theosophy' does not impose on us dogmas of belief, codes of conduct, and so on. We are given the laws, universal and human, which are set in motion by what we do, experience, think, while on earth. Then it is up to each individual student to accept and benefit by what he has learned, or to ignore it, and reap the karmic consequences.

Assuming that one understands and accepts the teaching of the seven-fold nature of man, and rejects the dogma of the literal resurrection of the physical body, we use cremation because not only is it cleanly, but it more quickly frees the astral and higher principles from enchainment to the physical body; there is no decaying corpse to which they can be magnetically attracted.

Briefly, we will outline what happens after death, and then quote from various sources in fuller detail [omitted here for lack of space.—Eds.] Immediately at death there is the panoramic vision which goes on in the brain of the seemingly dead person, which may take a few minutes or much longer; but it should be undisturbed, not only by activity or noise, but by any display of emotion.

The highest part of the sevenfold constitution has instantly gone back to its divine source. The Radiance (as Dr. de Purucker calls it) from the Reincarnating Ego is seeking its spiritual home; the lower principles are attracted to the Kâma-loka where the effort is made by the human part of the Reincarnating Ego to free itself from the lower, material so-called psychological parts. It is when this is done that the human monad is able to enter the bliss of the Devachan, where it can then be no longer disturbed by what happens on earth, by the emotions of the 'bereaved'.

Just as the man 'shuffles off this mortal coil', the physical body, at death, so entrance into the Devachan is accomplished when the kâma-rûpic part of the remaining principles has been shuffled off, when every link which the human ego, together with its kâma-rûpic part of the personal man that was, has been broken. Meanwhile the higher spiritual Monad is undergoing the Circulations of the Cosmos. It is this, and what happens in the Devachan that Christine Wills intuits as "busy with their own program of rest and duty."

Thus it would seem that, taking other matters into consideration, transferring the body (which would not be done until death positively had taken place) to the quiet of a Chapel of Rest would be beneficial; there would there be no emotional disturbance.

H. P. Blavatsky writes about cremation with strong approval (her body, by the way, was cremated in Woking, Surrey) in Vol. III of her *Collected Writings*. William Kingsland in his *The Real H. P. Blavatsky* quotes at some length a letter H.P.B. wrote to her sister, of the grave dangers not only on the astral planes but even on the physical that are avoided if cremation is practiced.

Dr. de Purucker in *The Esoteric Tradition* has two very wonderful chapters on "Death and After—a Study of Consciousness", and "The Circulations of the Cosmos". It is from his opening chapter, "Death and After", that we took our title for this editorial. It is worth quoting more fully:

"Looking upon man in his inmost as a deathless, and during the course of the Cosmic Manvantara an ever-active, ray from the Heart or Essence of the Universe, and therefore as being eternal as the Universe itself is, what men call death is readily seen to be the opening of the greatest Adventure in Life. . . . he will recognize death exactly for what it is, the gentlest, holiest helper and friend that a man has . . ." He continues through some 40 pages to tell us why.

## KATHERINE TINGLEY SPEAKS

Extracts from *The Wisdom of the Heart*

The cry of my heart to you all is to be unto yourselves the Greater Selves. Never should you be half-hearted in any thought or act for the betterment of your fellows. Sound the depths of your own natures and restore the gods to their rightful place! Make humanity feel your strength! Heroically unite as warriors, called to serve in the darkest hours of the history of centuries! *This is our golden opportunity. We have earned the right . . .*

Oh that every atom in my being were a thousand-pointed star to help men see the divine everywhere, to know their limitless power, to feel while in the body the exhaustless joy of real life, to wake and live instead of dreaming the heavy dreams of this living death, to know themselves as at once part of and directors of Universal Law! This is your birthright of wisdom, and the hour of attainment is *now* if you will.

## AND WE QUOTE . . .

### "Clothed With the Sun"

If he withstood successfully the supreme test, he was suddenly suffused with splendor, with light which shone from him, so that he stood there radiating light like the sun. His face shone brilliantly; back of his head was an aureole of splendor, and he was said to be 'clothed with the sun'.

This splendor is the Christ-light, called in the Orient the Buddhist Splendor, and is simply the concentrated

spiritual vitality of the human being pouring forth in irradiation. The 'Christ-sun' was born.

—G. DE PURUCKER

### It Will Make Men Think

In her *Reminiscences of H. P. Blavatsky and The Secret Doctrine*, Countess Constance Wachtmeister tells us: "At this time I learned little more concerning *The Secret Doctrine* than that it was to be a work far more voluminous than *Isis Unveiled*, that it would consist when complete of four volumes, and that it would give out to the world as much of the esoteric doctrine as was possible at the present stage of human evolution." "It will, of course, be very fragmentary," she (H.P.B.) said, "and there will of necessity be great gaps left, but it will make men think, and as soon as they are ready more will be given out. But", she added after a pause, "that will not be until the next century, when men will begin to understand and discuss this book intelligently."

—JOHN B. S. COATS, 'On the Watch Tower',  
*The Theosophist*, August 1978

### Wisdom from "Tsiang Samdup"

We live in the eternal Now, and it is Now that we create our destiny. It follows, that to grieve over the past is useless and to make plans for the future is a waste of time. There is only one ambition that is good, and that is: so to live Now that none may weary of life's emptiness and none may have to do the task we leave undone.

—TALBOT MUNDY: "From the Book of the  
Sayings of Tsiang Samdup"

### An Ancient Roman Speaks

Come, then, let philosophy approach after the manner of a legislator, adorning the disorderly and wandering soul as if it were the people in a city. Let her also call as her coadjutors other arts; not such as are sordid, by Jupiter! nor such as require manual operation, nor such as contribute to procure us things little and vile; but let one of these be that art which prepares the body to be subservient, as a prompt and robust vehicle, to the mandates of the soul, and which is denominated gymnastic. Let another art be that which is the angel of the conceptions of the soul, and which is called rhetoric; another, that which is the nurse and tutor of the juvenile mind, and which is denominated poetry; another that which is the leader of the nature of numbers, and which is called arithmetic; and another that which is the teacher of computation, and is called logistic. Let geometry, and music follow, who are the associates of philosophy and conscious of her arcana, and to each of which she distributes a portion of her labor.

—MAXIMUS TYRIUS, *Dissertation* xxi;  
translated by Thomas Taylor

## BLACK HOLES AND THEOSOPHY

Excerpts from an article by Linda Curtis in *The Albertan* (Calgary, Canada), Sept. 27, 1978.

What are those mysterious black holes in space that scientists and astronomers talk about? "Science has a pretty good idea, although it's still somewhat hypothetical," says Gordon Plummer. "They seem to be collapsed stars. They were very massive stars at first and as they collapsed their gravitational field increased sharply. When they are under a complete collapse, their density and gravitational field become infinite and anything falling within their gravitational radius will be drawn into it. There's no known system of mathematics that can describe the state of matter after it has been drawn into a black hole. Some scientists also consider there's a possibility of a 'white hole' at the other end of a black hole . . . an entrance into another dimension of time, height and space." . . .

Mr. Plummer has made a career of math and science and has been a lifelong theosophist. This is not a religion, but a philosophy and a way of life that would at first glance seem to be at odds with science. But he feels they are growing closer and closer together.

"The prime difference between the scientific concept of the black holes and the theosophical concept of 'laya centers' or dissolving points," he pointed out, "is that science concerns itself with matter only and theosophical teachings are about living entities. All entities entering our universe do so through these 'laya centers' which we call seeds or eggs."

One of the three books Mr. Plummer has written is titled *The Mathematics of the Cosmic Mind*, which is a treatise on the theosophical tenets given with a mathematical approach. Filled with drawings and diagrams . . . it appeals mainly to mathematically minded people with metaphysical leanings . . .

Mr. Plummer spoke on Monday on 'The Seven Jewels of Wisdom', an overview of Theosophy, and Thursday will talk on 'What Are the Black Holes?' when he lectures at 8 p.m. at the Memorial Park Library.

"Monday," he said, "I dealt with such things as reincarnation, karma and the hierarchical structure of the universe in terms of planes of consciousness and the many entities inhabiting them. Our study of evolution is quite different from the Darwinian theory, which concerns itself with bodies only. Theosophy teaches evolution is the process of bringing into activity the latent or potential dualities and faculties—'monads'—which are progressing in an evolutionary pathway. In doing so, they require more suitable bodies. You see, that which identifies us as humans is not the body but the faculties of mind and spirit.

"Theosophical concepts answer many as yet unsolved problems in the current theory of evolution and lead on to what is possible in evolution in terms of the greatest examples of humanity, such as Jesus, the Buddha, and many other founders of world religions."

## 'RIGHTNESS' IN THE UNIVERSE

EMANUEL PEKELIS, M.D.

Two books have absorbed my attention in recent months: *The Heart of Beethoven* by Selden Rodman and James Kearns; and *The Attractive Universe* by E. G. Valens. The thing that got me off my chair about the first book is this: Beethoven offers through his music a new definition for 'God'. Form is only an empty word, a shell; a composer can write a string of perfectly molded sonata-allegro movements, with every rule obeyed, and still suffer from 'bad form'. Beethoven broke ALL the rules—and turned out pieces of breathtaking 'rightness'; *Something is basically Right with the world. There is something that checks throughout, that follows its own law consistently; this inevitability; this dependability*—This Rightness. Sounds like a definition of 'God'. "It is meant to be just that"! declared Leonard Bernstein.

In the other book by Valens we have the best, the most concise explanation of the basics of astrophysics in its illustrated, diagrammed, annotated and indexed 178 pages. ". . . Everything that exists makes its own restless 'dimple' in space", we read, "and every 'dimple' affects the course of other nearby masses." ". . . the path of every object in space is determined by the shape of the field and by that object's velocity—not by the object's own physical properties. This fact suggests that even the slightest mass, such as a single proton of light, should respond to the 'gravitational shape' of space . . . (Gravity is not a force. More likely it is the gravitational effect of the properties of space) . . . There is no 'attraction' between stars . . . The space through which (stars) travel is curved (in such a way as to make us think stars are attracted to one another.) . . . Any mass, by its simple presence, causes a local distortion in the curvature of space-time, and it is this local distortion, rather than 'gravitational attraction' which accounts for the behavior of other nearby (or distant) masses . . ."

To my mind—'liberated' from the undigestible Newtonian Gravitational Theory of the Universe—these two books with their messages merge into the twin concepts of karmic relationship and the dharmic Mission (of a Nirmānakāya) as I understand these ideas from a study of the great works of H. P. Blavatsky.

## BOOK REVIEWS

*Reincarnation in Christianity*, by Geddes MacGregor, A Quest Book, The Theosophical Publishing House, Wheaton, Illinois, paper \$4.50, cloth \$9.95.

Dr. Geddes MacGregor, Emeritus Distinguished Professor of Philosophy, University of Southern California, believes that "reincarnation can be acclimated to the Christian soteriological scheme" and that it might "vivify" Christian faith and "enrich its hope". Christianity's beginnings, ambiances in diverse periods and cultures, politico-social entanglements, and theological disagreements are traced. In the contemporary age Dr. Mac-

Gregor finds numerous church members shrugging off constrictive tenets, even disbelieving the idea of an after-life.

After examining and analyzing the Church's teachings on heaven and hell, purgatory, salvation, providence, and grace he accommodates each to the idea of karma and "reincarnationism". The opposing views on human origin, he believes, caused the cleavage between oriental and occidental philosophies. The oriental's belief that man *emanated* from "God" and is a part of him has shocked the occidental who has been taught that he was *created* by "God" and is *separate* from him. This difference generated suspicion in the western mind and disparagement of teachings such as reincarnation. Blind obedience to officially established doctrines tie the adherents to what the Church declares, and relieves them of any personal responsibility of *doubt* or any consequences of *dangerous thinking*.

Still, courageous men have always spoken out. But Origen was condemned as a heretic, and the great humanist Bruno died a martyr. Both men held views that veered toward reincarnation. Ironically each man in his own way solidified the tendency of the lay Christians to accept unchallenged for *their own safety* authorized teachings.

The author postulates his own theory: that he became a *human* and acquired a *soul* through long evolutionary development during which time he was entirely dependent on genetic factors for his "inheritance of personal qualities". At the point of becoming human (and acquiring a soul) he became "immortal" and attained the capacity to "move from one incarnation to another". No doubt he will hear from that idea and be referred to deeper sources.

Respect for both Christian soteriology and the teaching of reincarnation obtains through the book. Anecdotes that are often witty, and analogies that are apt add to the book's readability. More wonderful, the author says, than "the sense of *déjà vu* is the sense of *déjà connu*".

—JALIE N. SHORE

*California Utopia. Point Loma: 1897-1942*, by Emmett A. Greenwalt. Extensively revised edition of that originally published in 1955 with the title *The Point Loma Community in California: 1897-1942, A Theosophical Experiment*. Published 1978 by Point Loma Publications, Inc., P.O. Box 9966, San Diego, California, 92109. xvii plus 244 pp. 16 plates. Extensive bibliography and index. Price \$9.95. (cloth); \$5.95 (soft cover).

The Preface by Iverson L. Harris gives a comprehensive summary of Dr. Greenwalt's objective, scholarly approach to his subject and to the attitudes of the two leaders, Katherine Tingley and Gottfried de Purucker. Mrs. Tingley built a strong body, or form, and Dr. de Purucker infused it with Spirit. The result was a whole which has had, and still has, a great and beneficial influence upon the Theosophical Movement.

H. P. Blavatsky said that any force automatically induces an equally strong and opposite force to main-

tain harmony. As the teaching of the Master's messenger H.P.B. degenerated after her withdrawal, a new force arose, Point Loma. Naturally, it had a strong ethical bias as shown by the strict rules of personal conduct that were enforced to develop self-discipline through service in a rigid organization. This is fairly described by Dr. Greenwalt, as he shows how a barren point was transformed into a model garden. Generous quantities of fresh fruits and vegetables maintained healthy bodies; and the Raja Yoga School, theater, printing press and University provided for the development of keen minds and spiritual qualities.

Throughout all was the idea of selfless service, which later manifested as the Soul under de Purucker's guidance. In a comparatively short period a powerful force built up in the West to counteract the degenerative psychic and materialistic developments on the other side of the world.

Inevitably, when quick action is necessary in an emergency, there is not time to polish all the details, and some mistakes were made. Anyone looking for flaws (a negative approach) in the Point Loma organization can find them. Dr. Greenwalt does not ignore them, but treats them justly, recognizing the overall goodness. Katherine Tingley's strengths were also her weaknesses. Her autocratic methods produced results in the Theosophical emergency that could not have been accomplished otherwise, but even the repercussions were valuable Theosophically. Individual dissidents left to become powerful centres carrying on the work elsewhere, and one such move eventually resulted in the formation of the United Lodge of Theosophists, which preserved the ideals and original writings of H.P.B. The glass domes and the wooden buildings have decayed, but the Theosophical inspiration lives on in the work of the many devoted people that Katherine Tingley and Gottfried de Purucker gathered at the Point.

It may be that *California Utopia* will be an inspiration to others as it is to me, clearing away many misconceptions. The objective, yet compassionate, portrayal of a great effort at a time when even H.P.B.'s Teachers said the Theosophical Society had failed in its purpose could give a valuable insight into this phase of the Theosophical Movement. "By their fruits shall ye know them."

—FLEET B. BERRY  
in *The Canadian Theosophist*  
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**THE WISDOM OF THE HEART:  
KATHERINE TINGLEY SPEAKS**

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## ITEMS of INTEREST

### Elsie Benjamin in Holland

On invitation from Prof. Dr. Harry Rijken van Olst, a new member of the Corresponding Fellows Lodge, Mrs. Benjamin visited Holland in early September and spoke at Utrecht. Her subject was "The Journey of the Monad", covering the experience after death known in theosophical parlance as "the Circulations of the Cosmos". A report from Mrs. Lucie Molijn says the spacious hall was filled, Theosophists of several groups in Holland attending, as well as visitors from Germany. The speaker presented a "clear and wonderful picture of that doctrine on which G. de P. had written so many fascinating pages in *The Esoteric Tradition*. The audience listened with great attention. . . . An excellent brotherly atmosphere was tangible." The talk was followed by a tea-break and then resumed with questions from the audience and answers by Elsie. Later, one who attended phoned Mrs. Molijn saying "she thought we had not had a meeting with such a spiritual atmosphere since 1937 when G. de P. was in Utrecht. She had spoken with several others present and all were enthusiastic and grateful." (Cassette tapes have now been received at Point Loma Publications' office recording the lecture and question-and-answer period.)

In closing, the Chairman, Prof. van Olst, proposed holding a similar meeting of representatives of various theosophical groups every year, and said he was planning one for next year already.

Later that week Mrs. Benjamin spoke for the I.S.I.S. theosophical group at The Hague (International Study-Center for Independent Search for Truth) of which Mr. D. J. P. Kok is leader, and received a warm reception there. Mr. Kok writes also, under date of Sept. 11, to Mr. Iverson Harris: "Elsie's visit made a deep impression on all who were present in our meeting on Wednesday, September 6th, and especially our young workers of the Blavatskyhuis had the feeling that they have come closer to the heart of the work . . . To keep the work along the principles of Theosophy and the Point Loma tradition has been shown the safest way to protect H.P.B.'s and G. de P.'s Message." Mr. Kok also enclosed a program of public meetings held at Blavatskyhuis from October through May, 1978-79.

### L. Gordon Plummer in Canada

Reports have been received of excellent public meetings held by Gordon Plummer in Victoria, Vancouver, Edmonton and Calgary. A visitor to Canada writes: "I was surprised when I read in the paper that Mr. Plummer was to give a lecture here. I attended and was so pleased not only with the lecture but also for the opportunity to meet and talk with Mr. and Mrs. Plummer. The subject was: Beyond the Big Bang; it was given at the Vancouver Planetarium Auditorium on Sept. 14th, and was very well attended."

Emory P. Wood, President of the Edmonton Lodge of the T.S. in Canada, writes: "Gordon Plummer (of Point Loma Publications, Inc.) has been giving us

some wonderful talks, and it is most unfortunate that we have not called for his services years ago. Now that the contact has been made, we trust he may be spared to come again soon."

And Ted Davy, Gen. Sec. T.S. in Canada writes (Sept. 29): "Gordon had an intensive week in Calgary, concluding last evening with a rousing climax—a first class presentation on What Are the 'Black Holes'? This attracted several university students among a most interested audience."

#### **Elämisen Taidon Kultaiset Ohjeet**

That is *not* a printer's error! It is Finnish for *Golden Precepts of Esotericism* by G. de Purucker. First published in 1931, and a second edition in 1935, at Point Loma, California, this Finnish edition is a joint production of the Theosophical Society in Finland and Point Loma Publications, Inc. The translator is Annikki Piukka. Miss Sirikka Kivilinna, General Secretary of the T.S. (Adyar) in Finland, says the book has been on sale since 17 September (A third and revised English edition was published in 1971 by Point Loma Publications, Inc.)

#### **Michael Maxwell**

The following cable was received from the Theosophical Publishing House, London, on October 2, 1978:

Regret to inform you Michael Maxwell passed away peacefully Sunday night. Funeral Friday.—B. Blower [Manager, Theosophical Publishing House].

To this Iverson Harris, President, Point Loma Publications, cabled: Directors of Point Loma Publications join in tribute to Michael Maxwell's sterling qualities and notable accomplishments. Hail and Farewell to a Brother Theosophist and esteemed co-worker.

Earlier in the year (June 13) Mr. Harris had received a letter from Mr. Maxwell from his home in Kent, England: It read: "I would like to say what a privilege it has been to work with you and your group of Theosophists. I have always felt them to be a Real Band of Brothers. I cannot now deal with T.P.H. matters, but the Society is going to push on with the work. So, dear friend, I cannot write more now, but send you all affectionate greetings.—Yours, Michael."

To this Mr. Harris replied: "It was a privilege to meet you, to come to know you, and to work with you. It was really a case of 'Hands Across the Sea', and to have clasped yours in ours symbolizes a sacred bond of fellowship and mutual dedication that belongs to Eternity. May all Beneficent Powers abide with you now and always . . ."

"Let me assure you that we were all deeply touched by the courage and affection and vision which pervaded your letter. Despite the physical realities which you face, you set an example to all of us of identifying yourself with the real Self, the Thinker, extending to us your kindest thoughts and expressions of genuine Theosophical brotherhood and love. Believe me, Michael, your sentiments towards us are warmly reciprocated."

#### **'Catching on' to Something Bigger**

A friend visiting in Reno, Nevada, came upon a large notice in a daily paper. "It stunned me in its theosophical slant," he wrote, "and I had to share it with you. Wouldn't it bear comment (and reprint) in the *Eclectic*? Coming from America's gambling industry, I think it's telling."

Here is the Notice which was in large print filling an entire page:

"And Death is not real, even in the Relative sense—it is but Birth to a new life—and you shall go on, and on, and on, to higher and still higher planes of life, for eons upon eons of time. The Universe is your home, and you shall explore its farthest recesses. You are dwelling in the infinite mind of God and your possibilities and opportunities are infinite, both in time and space. And at the end of the Grand Cycle of Eons, when God shall draw back into himself all of his creations, you will go gladly, for you will then be able to know the Whole Truth of being at one with God. And, in the meantime, rest calm and serene for you are safe and protected by his infinite power.

"Goodbye for now, Totie.

"The Management and Staff of Del Webb's Sahara in Las Vegas".

#### **Wizards Bookshelf Latest**

*Surya Siddhanta*, a textbook of Hindu astronomy, translated by Burgess & Whitney, 368 p., 34 diagrams, glossary, index, Sanskrit index. The first two chapters deal with the chronology of the yugas; chapters 11-14 are on astrology, time, etc.; the remaining chapters are on celestial mechanics, and comparisons with today's astronomical knowledge. (For complete catalog of their books address Box 6600, San Diego, Calif. 92106, U.S.A.)

#### **A few Early Books with Theosophy in their Titles**

Wizards has also forwarded us the following list which should be of interest to our readers:

Theosophical Transactions of the Philadelphian Society, 4vo, London, 1697

Theosophia Practica, by J. G. Gichtel, 7 vols. 3rd ed. Leyden, 1722

Theosophic Correspondence, by Louis Claude de St. Martin. Tr. by Edward Burton Penny, Wm. Roberts Pub. Exeter, 1863 (392 pp. 4x7")

Introduction to Theosophy (in) "Notes and Queries", 1853-1861. Also hard cover, London, 1855.

Theosophical Miscellanies (1st 500 ed) London, 1856, royal octavo, 600 pp.

The Magical Quabbalistical, and Theosophical Writings on the Subject of Salt, Sulphur, and Mercury, by Giorgius Von Welling, Frankfurt, 1735 (p. 543 of Biblio. Chem. by Ferbuson, 1906)

A Theosophical Discourse on Angels, by Benjamin Camfield, London, 1678

Jacob Behmen's Theosophick Philosophy, by Edward Taylor, London, 1691

Six Theosophic Points, by Jacob Boehme (1546), rpr 1958 etc. (early edition englished by John Sparrow).

### Der Theosophische Pfad

The issue of Sept.-Oct. 1978, published by Die Theosophische Gesellschaft Arbeitskreis, Unterlengenhardt, Germany, contains the lectures given at the Annual Convention in Büdingen last June 17 and 18, as reported in *Eclectic*, No. 48, Sept. 15. We were in error in reporting Mary Linné's title, which should have been listed as "Stromwege der Wahrheit". It was a lecture by Greetje Kyff that was titled "Das Verhalten des Schülers der Alten Weisheit zu Staat und Politik." This whole issue makes an interesting document for German readers reflecting the studious tone of the convention.

### News from South Africa

Do you want to read about Rosemary Vosse's visit to Tibetan centers and monasteries in India, her visit with the Dalai Lama, including a 12-hour bus ride in Lum-bini, birthplace of the Buddha just inside Nepal's border, north of Varanasi—a 12-hour ride each way, plus a 10 km jolting on a bicycle rickshaw over the flat countryside of Nepal and two nights in a bare room at the hamlet on the border? You will find this in *Maitri*, the South African Buddhist Quarterly, No. 4, June 21, 1978 (P.O. Box 11438, Cape Town, South Africa 8018). We hope to have a report of this in a forthcoming *Eclectic*; limits of space alone prevent its inclusion here.

### 1978 Fall Program Krotona Institute

The Theosophy School of Krotona's special Fall seminars include: Dr. Thelma Moss, Ph.D. of U.C.L.A.'s Neuropsychiatric Institute, Oct. 14, on Kirlian Photography and Healing (illus. by slides and movies); Dr. Geddes McGregor, F.R.S., Ph.D. Emeritus Professor of Philosophy of Religion (Univ. of So. Calif.), Nov. 11, on Reincarnation in Christianity; Jane Evans, esoteric astrologer and artist from New York, 6-day seminar, Nov. 25 to Dec. 1, on Interpreting your Astrological Mandala.

In addition, regular courses include Levels of Consciousness (Oliver Greene); Cosmic Processes and Contemporary Thought (based on studies in *The Secret Doctrine*) (Joy Mills); Exploring Theosophy in Depth: Visually and Creatively (James S. Perkins); Occult Keys for Living (Mattie Louise Gebhardt); The Human Journey: Quest for Self-Transformation (Joy Mills).

### From Letters Recieved

Jalie N. Shore, Denver, Colorado—Last night I read, as I do about every year, the 98th chapter of *Moby Dick* which I adore, the one about how after the clean-up of the deck following the killing of a whale and of their own ablutions, clean attire, etc., they are startled by the cry "There she blows!" and again have to fly to fight another whale and go through the whole weary thing again.

"Oh! my friends, but this is man-killing! Yet this is life. For hardly have we mortals by long toilings extracted from this world's vast bulk its small but valuable sperm; and then, with weary patience, cleansed

ourselves from its defilements, and learned to live in clean tabernacles of the soul; hardly this is done, when—*There she blows!*—the ghost is spouted up, and away we sail to fight some other world, and go through young life's old routine again.

"Oh! the metempsychosis! Oh! Pythagoras, that in bright Greece, two thousand years ago, did die, so good, so wise, so mild; I sailed with thee along the Peruvian coast last voyage—and, foolish as I am, taught thee, a green simple boy, how to splice a rope!"

*Frans Fonhof, Niebert, Holland.*—Thank you so much for sending me *California Utopia*. It is a wonderful book!

*Daniel B. Hickey, Ojai, Calif.* I think so often along the lines of Dr. Wilks' article "Live in the Eternal" (*Eclectic* No. 48). I drill myself in his kind of thinking. I sink my roots into the mânasic eternal, true Self, so that its shining rays may influence this heart and mind, this brain divine, and these seeing eyes that lead me, a striver on the Path of Right-mindedness.

### Kenneth Morris' Golden Threads

Editors: *The Eclectic Theosophist*

In Newsletter No. 48, Sept. 15, *The Eclectic Theosophist* quotes an interesting passage from 'On the Look-out' in *Theosophy*, Jan. 1978, headed "Islamic Poet and Sage." The item opens with the statement: "the West knows little of Islam and Islamic culture, and save for what is said by H.P.B. about the Sufis, there is not a great deal concerning Muslim culture and philosophy in Theosophical literature."

However, for the readers of *Theosophy* and/or *The Eclectic Theosophist*, it should be noted that this paucity has been amply covered by Kenneth Morris in his *Golden Threads in the Tapestry of History* (Point Loma Publications, 1975). The whole of Part III (7 chapters, pages 175 to 235), "In Saracenic History", is devoted to this very subject: The Camel-Driver of Mecca; There Shall be no Compulsion in Religion; The Road of Learning; The Great Ages of Islam. The Age of Bagdad; The Lion of God; The Golden Threads of Esoteric Islam; The Tenth Century: The Fatimites and the Brethren of Purity.

—I.L.H.

### CONTRIBUTIONS

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### SPECIAL CHRISTMAS OFFER—BOTH FOR \$1.50

**Clothed With the Sun: The Mystery-Tale of Jesus the Avatara**, by G. de Purucker (regular price \$1.00)

**Theosophia: an Introduction**, by Lydia Ross and Charles J. Ryan (regular price \$1.75)

(Please add postage; and for California residents 6% sales tax).